BELIEFS

A HANDY GUIDE FOR STUDENTS OF DEEN

By

Maulana Muhammad Ilyas Ghuman

(May Allaah Ta'ala protect him)

(Translated by Moulana Munir Aadam)

نحمده ونصلى على رسوله الكريم

In The Name of Allaah, The Most Gracious The Most Merciful

From another perspective, Aqaa’id (Beliefs) are of two types. We will expound in more detail at a later stage. For now, we will present a brief guide. There are some beliefs based on which a verdict of Islaam and Kufr (disbelief) is passed. And there are some beliefs based on which a verdict of one being included from the Ahlus-Sunnah (the path of Sunnah) or otherwise, Ahle-Bid'ah (the path of innovation) is passed.

In other words, some beliefs are those which if correct, render one a Muslim and if not, render one a Kaafir (disbeliever). Then there are those beliefs which if correct, include one from the Ahlus-Sunnah and if not, from the Ahle-Bid’ah.

In this discussion, Bid’ah is of types; Bid’ate-Amali (related to deeds) and Bid’ate-I’tiqaadi (related to beliefs). One who is guilty of any of these is not rendered a Kaafir (out of the fold of Islaam), but rather, he is excluded from the Ahlus Sunnah. This is referred to as

Aqaa’ide-Zanniyya not Qat’iyya. Qat’ee Aqaa’id (Absolutely irrefutable and emphatic beliefs with no scope for interpretation or doubt) are those Aqaa’id that are proven through Qat’ee Dalaa’il (Absolutely irrefutable and emphatic proofs with no scope for interpretation). Zanni Aqaa’id on the other hand, are those proven through Zanni proofs (speculative proofs).

When we declare that one who rejects any such Aqeedah (Aqaa'ide-Zanniyya) is not a Kaafir, but rather, excluded from the Ahlus-Sunnah and he (such a person) asks us to pose a Qat'ee Daleel to substantiate our stance, then that is incorrect on his part, why? If we were to declare that he (one who rejects such a belief) is a kaafir, then he can object by asking us to forward a Qat'ee Daleel for our stance. But, when we aver that he is not a kaafir, but excluded from the Ahlus Sunnah, are we then bound and obliged to present a Qat'ee Daleel for our position or a Zanni Daleel? You will have now understood this aspect.

Therefore, when we discuss the ‘mas’alah’ of ‘Hayaatun-Nabi’ (Nabi sallallahu alayhi wasallam being alive in his grave), then what is the demand of intelligence? Considering the fact that we do not regard one who rejects ‘Hayaatun-Nabi’ to be a kaafir, but rather, we exclude him from the Ahlus-Sunnah, are we then obliged to present a

Qat’ee Daleel or a Zanni Daleel for our stance? Obviously, the answer is Zanni.

Now, due to the fact that this aspect is not understood by most of us, we become victims of confusion. They ask, ‘is there any verse that clearly states that Nabi (sallallahu alayhi wasallam) is alive in his grave? If there is no such verse, then why not?’ We become victims of confusion. But, the truth is that only if we were to declare it to be established from a Qat'ee Daleel with one who rejects this belief to be a kaafir, would it be correct for them to ask us for a Qat'ee Daleel. But, when we do not regard one who rejects 'Hayaatun-Nabi' to be a kaafir, then you cannot ask us for a Qat'ee Daleel. You are meant to ask us for a Zanni Daleel. When we do not regard one who rejects this belief to be a kaafir, then it is incorrect to seek a Qat'ee Daleel. You are required to seek a Zanni Daleel.

After having understood this aspect, when someone raises an objection you will not become a victim of panic and confusion because you have now mastered our basis. You have understood the basis for ‘this’ belief and the basis for ‘that’ mas’ala and so on. Generally, confusion materialises on account of not understanding our true stance and basis. May Allaah Ta’ala grant us the correct understanding. ***Aameen***